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## Translations of the Scriptures.

the London Missionary Register, Sept. 1821.

### SERAMPORE.

#### BAPTIST MISSIONARY SOCIETY.

Seventh Memoir on the Translations of the Scriptures by the Missionaries at Serampore has appeared. This Memoir is thus introduced:—Early five years have elapsed since the Serampore Brethren published their last Memoir respecting the progress made in the Translations; and they now feel themselves compelled to lay the state of the Translations before the Public, in the hope of obtaining that aid, which they themselves under the imperious necessities of soliciting, for the sake of carrying forward. In these circumstances, therefore, they feel it their duty to the various Bible Societies in Europe and America, to the Christian community at large, and to every one in particular who feels interested in the Scriptures, to give to the Heavens, a candid view of what has been already done, and of the advantages possessed for accomplishing the rest under the blessing of the Lord. who has hitherto so graciously smiled upon their humble attempts.

Sixty-six years have elapsed since the commencement of the first of these translations—that in the Bengalee Language; and sixteen, since they submitted to the Public their plan of extending them to the various Languages of India. Circumstances, therefore, enable them now to give, with a degree of certainty, relative to this work; particularly as in this Memoir they attempt to introduce the various better acquainted therewith, as well as impressed them more with the importance of the work.

It is given, in this Memoir, of the progress in the Translations—of the Importance of undertaking—and of the Advantages afforded for carrying it forward; and it closes with a statement of Funds, and an Appeal in support of the design. It shall lay all the chief parts of this Memoir before our Readers; but must, in the present Number, confine ourselves to the statement of the progress made in the Translations.

Comparative Progress of the Translations, at the end of the Sixth and Seventh Memoirs, is given by the Missionaries:—In their last Memoir, it was stated that the whole of the Sacred Scriptures were translated in two of the Languages of India, and the New Testament in seven of them. They now have the happiness of announcing, that the whole of the Scriptures are published in five of them, and the New Testament in fifteen.

Languages in which the Whole Scriptures have been published.

Bengalee.—The Fifth Edition of the Testament, containing 5000 copies, was printed off about three years ago; and of the different parts of the Old Testament, scarcely a single copy has been left for some time past. The continual demand for this Version has rendered it necessary to print a new Edition, of which the whole Scriptures: this edition, which is the sixth edition of the New Testament, and the third of the Psalms, will consist of 4000 copies: and, of the New Testament, 2000 extra, the demand being so very great.

With the view of studying economy in the view of the Serampore Brethren, they prepared a new font of types, and a moderate size; and, with these, they are printing this new edition in double columns, in a large octavo page; and they hope will bring the whole of the Scriptures into one volume of about 400 pages royal octavo, or two very small volumes, and the New Testament a neat duodecimo of 400 pages. In this edition they are preparing a new font of a suitable size, made of the metal of a suitable size, which, though it is to English Paper in point of color, is equally impervious to the worm, and more durable, being made of the metal, the fibre of which possesses a superior degree of strength.

Independently of the advantage arising from comprising the whole Bible in a portable volume, this edition will save a saving of more than half the price, and fall two-thirds of the expense of the former. This appears so important a consideration, when the demand for the Scriptures in India is so constantly increasing, the Brethren think that few things more effectually serve the cause of the Gospel, and the interests of those Societies in Britain and India who so generously endeavor to evangelize the heathen, than procuring to ascertain by what means the largest editions of the Scripture can be given to the numerous millions of India at the least possible expense; and a new examination of the various characters current enables them to hope, that in most of the Languages of India, the Scriptures may be ultimately brought into one volume, without injuring their legibility, and rendering the volume too unwieldy for common use.

In the present edition of the Bengalee Scriptures, which will, they trust, receive

considerable improvement in going through the press, they expect will be completed within two years.

2. Sanscrit.—The last volume of the Old Testament was printed off about two years ago. The first edition of the New Testament is quite exhausted; and the numerous calls for the Scriptures in this language by the Literati of India, especially those in the Western Provinces, have induced the Serampore Brethren to put to press a second edition of the whole Scriptures. This will be likewise printed in double columns, in the large octavo size, and the whole Scriptures be comprised in one volume. It will consist of 2000 copies, with an extra number of 2000 of the New Testament.

3. Hindee.—The last volume of the Old Testament was published nearly two years ago. The edition of the New Testament being nearly exhausted—and the Rev. John Chamberlain having prepared another Version of the New Testament in this language, for which his long residence in the Western Provinces of India and his intimate acquaintance with their popular dialects eminently fit him—the Brethren at Serampore have resolved, in this edition, to print his Version of the New Testament instead of their own; as a comparison of independent Versions made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous Version in this widely extended language. Of this edition of the New Testament, which is more than half through the press, they are printing 3000 copies.

The Kytche Character, an imperfect imitation of the Deva-Nagree, being far more read in some parts of the country than the Deva-Nagree itself, particularly by the trading part of the community, the Brethren, at Mr. Chamberlain's particular request, have caused a font of types to be cut in this character, from the best models which they could procure: and are also printing 3000 copies more of the Hindee Version in this character, that it may meet the wants of those, who, already familiar with it, are too old to acquire the Deva Nagree. That in the latter character is advanced as far as the Acts.

4. Orija.—The whole Scriptures have been long published. The first edition of the New Testament being exhausted, and the demand for this Version still increasing, the Serampore Brethren have put to press a second edition, which is now more than half through the press. It consists of 4000 copies.

5. Mahratta.—The last volume of the Old Testament was published many months ago; so that a Version of the whole Scriptures in Mahratta is now completed.

Of the first edition of the New Testament, not a single copy being left, they have put to press a second edition in a duodecimo size. A certain number of copies, however, are printed with double columns, in the large octavo size, to bind up with a second edition of the Old Testament, which they hope to put to press in that size, when this edition of the New is finished.

In these five Languages the whole of the Scriptures are now published, and in circulation. In the last four of them, second editions of the New Testament are in the press; and, in the first, the Bengalee, begun 26 years ago, the sixth edition of the New Testament. In the following ten Languages, the New Testament is published, or nearly so; and, in some of them, the Pentateuch, and other parts of the Old Testament.

Ten other Languages, in which the New Testament has been published.

1. Chinese.—The Translation of the Old Testament was completed several years ago. In addition to the New Testament—the Pentateuch, the Hagiographa, and the Prophetic Books, are now printed off. The Historical Books, which will complete the whole Scriptures, are in the press; and, as the work becomes gradually more and more easy, the whole of the Chinese Scriptures will probably be published before the end of the ensuing year.

2. Shikha.—Besides the New Testament, the Pentateuch, and the historical Books are printed off; and the Hagiographa is advanced as far as the middle of the Book of Job. So strong, however, has been the desire of this Nation for the New Testament, that the whole edition is nearly distributed, and a second edition will probably be called for before the Old Testament is wholly published. Besides the Mugs, on the borders of Arracan, no one of the Nations of India has discovered a stronger desire for the Scriptures than this hardy race; and the distribution of almost every copy has been accompanied with the pleasing hope of its being read and valued.

3. Pushtoo, or Affghan.—In the language of the Nation, supposed by some to be descended from the Ten Tribes, the New Testament has been printed off. The Pentateuch is also advanced at press, as far as the Book of Leviticus.

4. Telinga or Telooogo.—The New Testament was published two years ago; and the Pentateuch is printed, as far as the Book of Leviticus.

This Translation, however, when the Pentateuch is finished, the Serampore Brethren intend to resign to the Madras Auxiliary Bible Society, now that one is formed at that Presidency.

5. Kuakana.—The New Testament was completed above eighteen months ago; and the Pentateuch is advanced at press, as far as the Book of Numbers.

As this province comes immediately under the care of the Bombay Bible Society, it is intended, on the completion of the Pentateuch at press, to relinquish this Translation to them.

6. Wuch, or Mooltance.—The New Testament has been printed off, these eighteen months, in its own character.

But, as the opportunities of the Brethren for distributing this Version have been exceedingly limited, and they have little prospect of being able soon to establish a Mission in that province, they have dismissed the Pundit, and discontinued this Translation, till these circumstances, with those of a pecuniary nature, shall be more favorable.

7. Assam.—The New Testament has been printed off nearly two years; and the vicinity of this country to Bengal rendering it highly desirable to proceed with the Translation, an edition of the Old Testament has been put to press in the large octavo size, with double columns, which will very considerably lessen the expense; the character being similar to the Bengalee, both in form and size.

The simultaneous progress of the Sanscrit, the Bengalee, and the Assamese Versions in precisely the same size, tends to facilitate the labor of bringing them thro' the press.

8. Gujurate.—The New Testament is now happily brought through the press, thirteen years after retaining the first Pundit in this language. It makes between eight and nine hundred pages, and is printed in the Deva-Nagree Character.

The province of Surat, however, being so near to Bombay, and the Serampore Brethren having at present no Missionary there, they intend to resign this Translation to their Brethren of the London Missionary Society who are now studying the language, that they may give their attention more fully to those in which no others are engaged.

9. Bikaner.—The New Testament is now finished at press. It contains 800 pages, and is printed in the Nagree character. The Bikaner Version was begun nearly seven years ago.

10. Kashmir.—This Version has been in hand nearly eight years, and will be finished at press in about a month. It is printed in a neat type of its own, as mentioned in a former Memoir.

Sixteen other Languages, in which Translations are now in hand.

Beside these Fifteen Languages, in which the New Testament is completed, there are six other languages, in which it is brought more than half through the press. These are, the Kurnata, the Nepal, the Harotee, the Marwar, the Bhughulund, and the Oojin. About ten months more, they have reason to hope, will bring these through the press; and thus in Twenty-one of the Languages of India, and those by far the most extensive and important, will the New Testament be published.

It is the intention of the Brethren to relinquish the first of these, the Kurnata, to the Madras Bible Society, on the New Testament being completed; that they may be able to attend to the remaining languages, in which no Version is begun by any one beside, with greater intensity of mind.

The remaining Versions now in hand, are the following Ten, which are all in the press:—

The Jumboo, printed to John.  
The Kanoy, to do.  
The Khassee, to do.  
The Khosul, to Mark.  
The Blutunee, to do.  
The Dogura, or Palpa, to do.  
The Magudha, to do.  
The Kumaon, to Matthew.  
The Gudwal, to do.  
The Muni-poor, to do.

In these Ten Versions, therefore, a sufficient progress is made to render the completion of them in no way difficult.

Remarks relative to the Completion and Revision of the Translations.

In this state of the work, the Brethren feel constrained to acknowledge, with the deepest gratitude, the goodness of the Father of Mercies, who has so graciously preserved them in this work, till the greatest and most difficult part of it has been thus completed. And they feel it their duty to express their obligations to the public, both in Britain and America, for that generous aid which has carried them thro' their work, far beyond the highest expectations which they had formed, sixteen years ago, on first addressing the public on the subject. Nor does it lessen their satisfaction to contemplate how many, in this period, have been stirred up and encouraged, in various Denominations, to assist in this important work: from the beginning, their object has been, as they then declared, to secure the completion of the work, regardless by whom it was

done, if really accomplished; which has made them encourage all of other Denominations to engage therein, within the verge of their acquaintance; and, when they have had reason to believe that any Version would be carried through, they have gladly relinquished it to others, unless the language appeared sufficiently important to deserve the labour of two simultaneous Versions, as is the case with the Chinese, and some few others.

That the progress already made renders the rest easy of accomplishment, if life be spared and means afforded, will appear evident to those, who consider that the Twenty-one Languages, in which the New Testament is either published or nearly brought through the Press, comprise not only the parent languages which originate most of the dialects in India and indeed throughout Eastern Asia, the Sanscrit and the Chinese; but also the principal branches sprung from them, which pervade the greatest extent of population, and from which the neighboring dialects have been formed, although now so varied in their terminations as to form distinct languages. The New Testament being printed off in these, the other Ten, which have precisely the same mode of construction and above nine-tenths of the same words, would be perfectly easy, were they now to be begun: but the progress made in printing these, sufficiently shows that a beginning is made in them all, and that, in some of them, two or three of the Gospels have been brought thro' the press.

The principal difficulties of this work, therefore, which at the beginning created so much anxiety, have now been nearly overcome. To those who have brought one edition of the New Testament thro' the press, any part of the whole of the Old Testament can create little difficulty, if it be advisable to proceed therewith; and a second edition of the New Testament, in any one of them, must be rather a work of delight than of difficulty. In almost any language, a first edition, if it be at all correct, removes so many of the difficulties of a language, as almost to secure the rest as matter of course.

Relative to Second Editions, however, or even to carrying the Translation thro' the whole Scriptures in each one of these languages, the Brethren entreat permission to submit to the public the following ideas.

Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend, that there can be but one opinion on this subject among all who feel interested in the planting of the Gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published as they may be required, till the Version be rendered complete, and the country evangelized. Further, in the languages of those countries into which Missionaries have been sent, although they may be comparatively small, it seems desirable, not only that the whole Scriptures should be given, but that succeeding Versions should be published as they may be needed. Wales contains a far less number of inhabitants than the population among whom some of these languages are current—that of Orija, for example: yet what wisdom would there have been in denying to Wales the whole Scriptures, or even successive editions of them.

But respecting those countries, which, while they are not very large in extent, are as yet without any one, either European or Native, to carry to them the Word of Life, it may not be improper to delay proceeding with the rest of the Scriptures, till Providence may put it into the heart of some one to carry the Word of Life into these countries. The New Testament once printed, it can be distributed to those of its inhabitants who may be met with in other parts of India; and these may carry it into their own country, and possibly make way for the dissemination of the Gospel there: since it is but for one or two of those Nations to meet with the Scriptures, while sojourning in other parts, and to be instructed in them by some one who is acquainted with the truth as it is in Jesus; and, if their hearts be touched, they may at once perform the work of Missionaries for their own country, and, like the Ethiopian Eunuch, carry thither the Gospel which they themselves have received. Moreover, a Version of the New Testament contains a sufficient quantity of matter to form a key to any language: the grammatical terminations, the construction, and the orthography exhibited by so large a volume, will completely prevent the knowledge of any language being lost, and open the way for its being carried further whenever this may appear desirable. Till there be, therefore, an immediate prospect of the Gospel's being carried into any province, the Brethren conceive it will not be unwise to pause for a season at the completion of the New Testament.

It may be hoped, also, that, in some instances, wherein the terminations of two or three of these languages nearly approximate, and the words in all three are nearly the same, one Version will be ultimately found to suffice for two or three of these provinces; and thus the labour and the expense be, in some degree, lessened, when second editions may be required. If this can be effected only in a few instan-

ces, the fact is worth ascertaining; which can be done effectually by circulating a first edition of the New Testament in each of these dialects, and waiting relative to a second, till due examination shall have been made.

In comparing this Memoir with that published five years ago, the Reader will perceive, that, in several of the languages therein mentioned, the Translation has been discontinued. On discovering the low state of their funds, and weighing the heavy expense which the second editions of the Scriptures, now in the press in Sanscrit, Bengalee, Hindee, and Orija, in which they were so imperiously required, would necessarily involve, after every degree of economy was studied, they were constrained, though with the utmost regret, to give up several which they had begun; as they feared to continue them all, lest the expense should appear to the public too heavy a burden. In discontinuing these, however, they have been guided by a due consideration of the importance & the distinctness of the different languages in which they were engaged, as well as of the ease with which Pundits could be again procured, should the public enable them to take up these again. Should any language retained appear less important, therefore, than some of those dropped for the present, the reason may be sought in the difficulty with which Pundits in this language could have been obtained, had they been once dismissed.

## RELIGION AMONG SLAVES.

From the London Methodist Magazine.

ANTIGUA.—Extracts from Mr. Hyde's Journal, dated Parham, May 7, 1821.

Feb. 15, 1821. I have been preaching at Betty's Hope, an estate belonging to Sir C. Codrington. The people were deeply attentive. The manager behaved with great politeness when I called upon him, wishing me great encouragement, and good success. He told me that Mr. Baxter used to preach on the estate, and several of the first Missionaries; and added, "Most of the slaves on this estate are in your Society, I believe; and I am happy to say, that they are very exemplary. A very great change," he observed, "has taken place in their conduct since they began to think for themselves, and to act from religious principle. We scarcely ever use the whip now," said he, "not once in a quarter. It is not needed." This is cause for gratitude, and encouragement to labour in this good work. March 9. Went this evening on Casmajor's estate; and as I had not been there before, I went first to see the manager, who received me with great kindness, and bore an excellent testimony to the effects of religion amongst his people, the greater part of whom are members of our Society. He observed, "The sound of the whip is rarely heard on the estate, and we have very few offences. Of course they get a little out of the way at times, but I do not think there is a better gang of negroes in the country." Then you think said I, crimes have considerably decreased among them? "I am sure of it," he replied. "We need only look at the old Journals on the estate, and compare them with the present ones, which I and my Lady were doing not long ago, when we discovered amongst other things, that the number of run-a-ways generally amounted to five or six a week, but now such a thing rarely occurs. In fact, we have had but one instance since I have been on the estate, which is about five years, and that was a foolish little girl who did not know what she was doing." I, of course was much pleased, and went with additional spirit to visit the sick, and preach to the people on the nature, necessity, importance, and blessedness of regeneration. I then gave tickets, and settled two disputes; one between an adult negro and his aunt. He, it appears, from some offence, had lately passed by her without speaking, but, "his heart tell him dat no right before God;" and, with tears running down his cheeks, he confessed his unhappiness, and wished to be made friends. I called for his aunt, talked to both, they shook hands, and departed perfectly at peace. The other case was a negro young man, who had quarrelled with the young woman he had engaged to marry, and was now resolved, although the banns had been published, to leave her. I told him he must not; and gave him and her suitable advice. He, however, seemed determined not to comply with what I stated to be right. I last said, "Well then, you must now take your own way." At this he started; and in a moment replied, "No, Massa, no! me no take my own way. My way no good: Me take yours."

April 1. Preached at Parham. Fifteen persons were afterwards admitted on trial. Two unbaptised were of the number. One of them was brought away when he was but a child; the other had reached manhood. I asked the latter, during his examination, if ever he heard any thing of Mahomet in his own country? to which he answered, "Yes, Massa." Did you ever pray to him? "Yes." I asked him why he now prayed to Jesus instead of Mahomet? Why he loved him more, and why he wished now to serve Jesus, and



to come amongst God's people? He replied, "Why, Massa, because me believe that Jesus be God?"

April 2. On my way home this evening, from St. John's, a gentleman related to me the following instance of God's care for his people, and of the disposals of his sovereign will for their good, when every trace of his operations appears lost:—A female domestic slave, in a very respectable situation, some years ago, was awakened under the ministry of a Methodist Missionary. She fell into deep distress,—tore off her necklaces, rings and other gaudy decorations, and with all her soul forsook her sins, calling for mercy in the name of the Lord Jesus. She sought God with all her heart; and ever faithful to his promise, he was found of her. Her manner of life was now altered, and, to the carnal mind, gave offence; hatred, ridicule, and suffering became her portion. On one occasion she was charged with the crime of having a certain key in her pocket, (with which she had always been entrusted,) at the chapel when it was wanted, and was immediately put down and flogged for it. It was the first time the whip had been put upon her. It wounded her soul; she felt it keenly, and grieved over it; her daughter participating in her sorrow. They were now charged with the spirit of rebellion for daring to grieve, and the mother was doomed to the field. The gang, struck with astonishment at seeing her brought there, rested upon their heels to gaze at her. This was immediately called a signal for rebellion; and a certain person rode off, full gallop, to town, to inform the proprietor, who immediately sent out an order for the two rebels, (the poor mother and daughter,) to be sent to town in heavy chains. The order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted mother had not been there long, before she was falsely charged with some other offence; but God was with her. Her language appears to have been, "Though thou slay me, yet will I trust in thee." God's grace was sufficient for her; and in due time, he appeared in her behalf. The charge was proved false. Her conduct secured the love of her new mistress; and at length the Lord disposed the heart of her mistress to make her and her daughter free. She has now returned in credit to the place from which she was exiled: she is happy in the love of God, and comfortable in her circumstances. The blessing of the Lord seems to rest upon the family. Blessed are the people whose God is the Lord!

April 3. Gave tickets this afternoon to the invalids on a neighboring estate. I was much struck with the expressions of gratitude for mercies received, and still enjoyed from God, which flowed in abundance from a poor leprous negro woman, who, whilst she lifted up her hands, with her eyes and heart towards heaven, exhibited little more than stumps, her fingers having been slowly eaten off by this shocking disorder. Preached in the evening at Sion-hill to a full congregation, and married seventeen couples. Had the following little anecdote related to me on my way home:—The attorney of a large estate, one day asked a pious slave "What religion he followed?" "The Methodists," was the answer. "I am sorry for that," said the attorney; "I had much rather you had been of some other." "O Sir," said the slave, "I have been taught much good by going amongst the Methodists." "Why, what have you been taught?" became the enquiry. "I have been taught, Sir," he replied, "to be sober,—to be honest,—to be industrious,—to love God and Man." "Well, well," said the Attorney, "go on, William, go on; you know the best."

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Extracts from the Report of the Prudential Committee—Sept. 1821.

##### BOMBAY—Preaching the Gospel.

The missionaries at Bombay do not forget, that, however important & necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the foolishness of preaching that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism. Where this divine institution is honored and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places more or less frequented, were in the constant habit of publishing salvation to the deluded thousands by whom they were surrounded. Not seeing that fruit of their labors, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the selfish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays by the command of Christ, and by those promises which ensure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighboring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations.

##### Condition of Lapsed Catholics.

"One special object of the tours we made in

Salsette and the northern coast of Salsette to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindu inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the cholera morbus, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindus to avert the vengeance of Heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Roman saints for those of heathen deities. The Hindus are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindus; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favorably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the 'idol' system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

"We consider the lapsed Catholics in this region, as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Saviour, the means of bringing them out of the thralldom of idolatry into the glorious liberty of the sons of God."

##### Manner of preaching.

As a specimen to the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missionaries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says: "It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labor and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do, how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

##### Meeting at a School-room for Hindoo Children.

"For the last three evenings I have held meetings at one of our school-rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindus, but some of them Mussulmans, were present at each time. On such occasions, a number of our school boys sometimes sing one of our Mahatma hymns; but a discourse of an hour and a half, or two hours, is usually the only exercise. My own method has been of late, to hold three or four meetings, night after night, successively. This seems to keep up the attention of the people better, than when the meetings are held at periods, several days distant from each other. It is also more conformable to the custom of Hindus, who meet to hear their own books read and expounded. In the compass of three or four discourses, an hour and a half or two hours long, a pretty comprehensive view of the Christian system may be given. During the last three or four weeks, I have held nine such meetings, in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school-rooms there. But I hope our meetings of this nature will be multiplied, as I consider them the most favorable opportunities, that we now have, for imparting Christian instruction to the natives."

##### Meeting at a School-room for Jewish Children.

"I have just returned from a meeting at our Jewish school-room," says Mr. Hall in a postscript, "where I delivered an address of an hour and a half to about an hundred persons, mostly Jews, among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the Israelites from Egypt, prefaced with a brief sketch of the creation, fall and flood. From the blood of lambs, sprinkled over the doors of the Israelites in Egypt, typifying the blood of Jesus sprinkled on the heart of penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive; and I told them, that I hoped soon to deliver them two more lectures, at which they seemed much gratified. I have made some efforts to obtain other places, in addition to our school-rooms, for the accommodation of such meetings; but as yet I have been unsuccessful."

Mr. Hall had recently discovered a number of lapsed Catholics, and had labored with most of those, who were then in Bombay, endeavoring to turn them from Hinduism to the faith of Christ. They readily acknowledge the truth of Christianity, and do not attempt to defend the Hindu system. They seem to be ashamed of what they have done. On a particular occasion, Mr. Hall enjoyed a favorable opportunity of exhorting them, and appears to have made a considerable impression.

In the month of October last, Mr. Hall and Mr. Graves made an itinerating tour in company. Of this tour Mr. Hall gives the following brief account, in a letter to the Treasurer, under date of Oct. 17th. "This evening Mr. Graves and my-

self returned from a tour of nine days. We went in a boat; sailed round the island of Salsette; stopped at the principal towns, and many of the small ones; and also at Esasen, on the opposite continent, in the vicinity of which we visited a number of places. Nearly all the day-time was spent in preaching; and we had the happiness of proclaiming the Gospel to a great number—to Hindus, Roman Catholics, and Mussulmans. May God own and bless these our feeble and unworthy labors."

[From the journal kept by Mr. Graves, a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.]

Jan. 14, 1820.—"In company with brother Nichols, visited Darnela, where the attention was such as made the day very interesting to us."

"15. Went to Channoor with brother Nichols where the people were unusually open and attentive. In the evening 20 or 30 were present. They were solicitous for our accommodation during the night, and would take no pay for entertaining us. Next day we visited several other small villages, and then separated for our respective homes. In returning, I came first to Anrole, where large numbers heard the word attentively, and then to Koly Kullyan, a village of Catholics, with but two Hindu houses in the place. Their common language is Mahatma, often corrupted with Hindustanee, and a few Portuguese words. They have a school in their church to learn to read Portuguese and Latin; but very few understand either. It is most probable, therefore, that Mahatma will be the medium, through which these heathenized Christians will learn the Gospel. Several of them seemed pleased with the proposition of having a Mahatma school among them."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavored again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"March 22. Meeting with two learned Brahmins, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and vice versa. In regard to the worship of images our religions are contradictory; we men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'"

"27. Conversing, among others, with a very rich man. He heard, as he usually does, with a respectful, and almost silent attention. It affords much pleasure, that some will hear; though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who labored on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging."

"Oct. 21. Visited Worlee, and had but poor opportunities of addressing the people, it being a very busy time with them as fishermen. But I returned by a temple, which I had not before visited, and which consists of four parts, dedicated to four idols. Here I had a favorable season, and urged the people to forsake their idols and receive the great salvation."

"Dec. 9. To-day it was said to me, 'convert all your own people, and then attempt us.' I mentioned to them the contrary of the Christian religion to the natural disposition of all men—the necessity of regeneration;—that it was not the pleasure of God to convert all any one nation, before any of another nation should be converted. His mercy is toward all nations; and he will take an individual here and another there, till all people will finally submit. I added, 'you need salvation and happiness. Why will you not accept it, while you have the offer? I entreat you to turn and be saved.' 'I can't tell,' said one, 'but I may hereafter. If it is written in my fates, it will be so. But at present I cannot.'"

At the close of a letter to the Treasurer, Mr. Graves observes: "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labors, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift; and we are still hoping, notwithstanding the meanness of our services and our own ill deserts, to see better days. We rejoice in the success of other missions, although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honour will redound to him, in consequence of our poor labors."

Mr. Nichols, in a journal kept previously to his late illness, makes brief mention of several excursions for preaching. Under the date of March 4th is the following entry.

"Returned from Trombe, a village 12 miles distant. On my way thither, had an opportunity of addressing the people of several villages. Tarrying over night in the Government house there, and was kindly entertained by the Mussulman Kaje. On my way back, stopped at several villages, and addressed the people on the subject of the Gospel. At one place, a number of Catholics were present, and seemed to join ardently in what I said respecting the impossibility of obtaining salvation except by Christ. A considerable number of people followed me out of town; and, when opposite to the Catholic church, I was invited to go in."

Mr. Nichols complied with this invitation; and, seeing images of saints, strongly reprehended the practice of idol-worship, as directly contrary to the word of God. "These poor heathenized Christians," he adds, "could only say, that they were directed so to do, by the great Padre at the other side of the world."

For the last six months of the year 1820, Mr. Hall had delivered lectures, or sermons, regularly at his own house. Sometimes he had a hundred hearers, often not more than twenty, and sometimes not more than ten. He indulged hopes that the meeting might be perpetuated; and, in a private letter to a friend, he says, that of late he had taken more satisfaction in these and similar meetings, than ever before, since he had been in the heathen world.

##### Reflections on the effect of preaching.

From the preceding details, and those which former years have furnished, it is evident that numbers of the Hindus have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say,

"that they consider the field assigned them as important as they ever did; & that they rejoice in having devoted their lives to the work in this region."

##### Translations and Printing.

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee."

[Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulman, Kader Yar, whom the missionaries had baptised during the preceding year, had gone far into the interior, with books to be distributed.]

##### Willingness to receive Books.

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulman festival, in honour of Meegdom, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should think) nearly a thousand lamps. To-day and yesterday, I gave away 12 Hindoo Gospels of Matthew;—all I had. I might perhaps have given away hundreds to those, who could read them well. There were comparatively very few Mahatma people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversing with the man, in order to make known the way of salvation. He was, I think, the most inquisitive & attentive Parsee, with whom I had ever spoken."

[In answer to an enquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the Missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

##### General utility of the Press.

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more than defrayed the ordinary expenses of our press, for 6 months past."

"Since our last communication, we have printed a *View of Christian Doctrine*, expressed generally in the words of Scripture, making a pamphlet of 70 pages, 12mo; and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahatma translation of Oesterwald's Abridgement of Scripture History; and we are now printing for the same Society a series of Mahatma tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the sermon on the Mount, and the History of Joseph. We print an edition of 2000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past."

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments & agents is brought to bear upon one grand design.

##### Education of Native Children.

The general plan of supporting schools, under the superintendence of the missionaries, for the gratuitous instruction of heathen children in reading, writing, arithmetic, and the principles of Christianity, continues in operation, as in preceding years. The confidence of all, who are competent to judge on the subject, is unabated in the efficacy of this plan, especially if pursued for a considerable length of time. By means of these schools heathen prejudices are destroyed, the minds of the young are enlightened and invigorated, the sublime truths of the Gospel are brought home to the conscience, the curiosity of parents and other relatives is excited, the inquiry for books is increased, and the way is prepared for a better race to succeed the present generation. The most favorable opportunities of communicating religious instruction are connected with the schools. In the rooms employed for this purpose, religious meetings are held more regularly than elsewhere; and even during school hours, "it is not uncommon to see from 20 to 50 persons standing around the doors to hear the boys read, and repeat their lessons, catechisms, hymns, &c."

[The missionaries, having experienced some difficulty in obtaining passports to visit the schools on the continent opposite to Bombay, found it necessary to prefer a memorial to the new governor. In consequence of the explanations, which they gave, passports were readily furnished.]

About the middle of the last year, the Jewish school at Bombay experienced quite an interruption. From some religious scruples, as was supposed, the Jews established a school of their own for their children, and the school of the missionaries, was, for a time, almost deserted. But many of the boys soon after returned; and it was presumed, that, within a short time, the usual number would attend.

##### General View of the Schools.

In the last joint letter of the missionaries, an account of this part of their labors is comprised in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah, and seven in Mahim and the vicinity; making in all twenty-one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The Journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavored to impress the minds of the boys with the truth, that God can

hear & perceive without bodily organs. I told them these organs, in the human body, avail nothing when the spirit is fled; that the soul is immortal, and that it will live in God, as they loved, and hate, without the use of our bodies; that as they could conceive of created spirits being a Spirit that formed the bodily organs, so they could certainly perceive all things without the aid of the body of a man could not be a spirit without a soul, so beholding a lightless image in the eyes, or fixing it on one's mind, could not constitute acceptable worship. But if we worship the true God with our spirits, it would certainly be acceptable to Him, as he always beareth us."

"Then, as usual, I attended prayer. The stand silent; and the teachers, of their own accord, always require them to raise and unite their hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, almost every thing else, which we do in regard to the schools, but I have heard of none, on account of attending prayer in them."

[The difficulties, in the way of obtaining children, to be educated in the mission families, having been stated, the subject is thus explained.]

##### Children intended to be supported in mission families.

It being so difficult to obtain native children to be educated by the missionaries, several reports of such children, have, in consequence of various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases the donors have rected, that the payments already made should be considered as expended in the support of such free schools; in others, that the provision should be transferred to Ceylon; and in others still, the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been, in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. As since a Christian domestic education cannot be present be imparted to indigent Hindu children in the manner first contemplated, the Committee are gratified in reflecting that much has been done on a more general scale, to enlighten the minds of the rising generation, and thus to prepare the way for the reception of the Gospel."

On receiving a letter from Mr. Fisk communicating the intelligence, that benevolent individuals at Charleston, Savannah and Augusta, had conceived the design of supporting three free schools, near Bombay, he is named after those places, respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and fine school it is, they say, and denominated it Charleston school. One of their schools at Tannah is denominated the Savannah school; and one at Mahim, the Augusta school.

[After various notices with respect to the general concerns of the mission, the following paragraphs, containing the last intelligence, close the account of this station.]

##### Call for more Missionaries.

Mr. Hall expresses a hope, that two more laborers may be sent to strengthen that mission. "This," he says, "I may be selfish. They are certainly wanted, and greatly wanted here. If they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospect of our mission. God forbid that any of us should labor a little, and then quit, and do no more. All need, and it is comforting to know that we have the prayers of the Board, and of thousands, but above all that we have, if true to Him, the intercessions of One, who ever lives to make intercession for the saints according to the will of God."

\* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in a usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. More might be said of our schools and preaching. I have not time to enlarge. Five of our school-rooms are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panvel; and one has been opened on Salsette, which is not in the last account. Two more, as we expect, are soon to be opened. We have a chain of schools, which will open to us missionary range on the continent, of more than 100 miles in length. My present intention is, to hope are to make this tour in the course of next month. Mr. Graves has also some extensive contemplation. Such tours afford very extensive opportunities for preaching the Gospel; a circumstance which gives additional importance to our schools."

[Mr. Bardwell arrived in Boston, last week after a favorable passage. Tho' feeble when he left Calcutta, his health appears to be entirely recovered. Mrs. Bardwell, also, and their children enjoy excellent health.]

##### CONTEMPLATED REINFORCEMENT OF THE MISSION TO THE SANDWICH ISLANDS.

Beside the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, seems peculiarly desirable that a second mission should be fitted out for the Sandwich Islands. Should this be done, on a proper scale, it must cost a sum of money. But the Committee are persuaded that the Christian public, (on whose liberality the continually depend for the means of extending the ordinary expenses,) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the aid of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will probably consist of two ordained ministers, two physicians, a farmer, two carpenters, (who can so work at ship-building,) a cabinet-maker, a blacksmith, and two or three school-masters, most of them in the married state. Several natives of those islands, now at the Foreign Mission School, will return, at the same time to the countrymen. The whole number of persons, to be embarked in this enterprise, will probably be less than thirty. To obtain suitable means of conveyance for so many—to provide for their comfort on their passage, and after their arrival, and to furnish them the means of usefulness and to the natives,—will require considerable expenditures; and additional supplies will be necessary for the Missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to the Sandwich Islands, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and it is apprehended that this expense, if necessary, without too greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in the ship about to visit the Pacific.

The friends of missions will perceive, that the need of continued exertions. The spirit of benevolence needs to be kept in full activity, and the work of enlightening the dark nations be prosecuted with increasing vigor.—



## BOSTON RECORDER.

SATURDAY, DECEMBER 8, 1821.

## OBJECTIONS TO THE AMERICAN EDUCATION SOCIETY CONSIDERED.

It has been intimated, in very friendly terms, that while we urge the claims of the "Education Society" on public patronage, we neglect to answer the various objections that are urged against these claims. If we must plead guilty to the charge in any measure, it is certainly true that the neglect has not been intentional; we have no reluctance to meet any objection from any quarter, nor to allow it all the weight which it deserves. Nor is it true that the most formidable objections have been overlooked, either by us or by much more able friends of the Institution. They have been fairly met, and we should think nearly silenced—at least, satisfactorily answered. But it is to be confessed, that we have considered the arguments in favor of Education Societies, as so clearly sound, that no objections hitherto brought forward, have seemed capable of invalidating them. The existing deficiency of educated Ministers, and the certain increase of that deficiency, according to the ratio in which the population of the country increases, are facts which admit of no denial, and prove the necessity of some measures to remedy the evil. If Education Societies will not do it, let some other plan be devised that will do it. A palpable evil exists. It is becoming every day more intractable. Nothing hitherto done, has removed it, nor diminished it; nothing has arrested its progress, except the incipient efforts of Education Societies. And if there can be any system of measures proposed that promises better results, we shall cheerfully accord to it our best wishes, and give it our most vigorous support. But, system we must have. Individual and insulated exertions will never effect the purpose.

The most common objections to the system at present adopted for the increase of evangelical ministers, arise from mistaking incidental for essential defects in that system. It is a defect in all our Colleges; that they furnish opportunities and temptations to various mal-practices; and youth who are removed at an early age beyond the reach of parental restraint, and associated with others of their own age, corrupt in principle, are liable to the formation of habits which may destroy them forever; but this incidental defect of collegiate institutions, affords no solid ground of objection to their general utility—no reason why they should be denied the favor of the public, or denounced as engines of mischief. The adopted system of common school instruction, is liable to serious objections;—but until a better system can be devised, it would be folly to abandon it, and allow every child in the country, or a large proportion of children, to grow up in ignorance. Defects belong to every thing human. No individual character is exempt from them—nor any body of individuals—nor any benevolent enterprise devised & prosecuted on a larger or smaller scale. Is there nothing to be done? Are we to make no efforts for the alleviation of human wretchedness, because those efforts must partake of the infirmities of the individuals or associations that make them? Are we to abandon all hope of improvement, because we have seen no perfection under the sun?

We are persuaded that so far as the Christian community distinguish between the essential and incidental defects of Education Societies, they will not regard the popular objections to those institutions as having much weight. We are not disposed however to dismiss the subject with this general remark, but to improve the opportunity to reply briefly to a short list of objections forwarded to us by a friend.

1st Objection.—"The money is often bestowed on those who are not worth educating."

If this be a fact, it is an impeachment of the fidelity or good judgment of the Directors and their Agents, not of the system which they undertake to execute. According to the sixth article of the Constitution, "no applicant shall be assisted—who shall not produce from serious and respectable characters, unequivocal testimonials of—promising talents;" and satisfactory evidence is to be had by the Directors annually, that "in point of genius, diligence and literary progress," the applicant is a proper character to be confined on the foundation of this sacred charity. Among the standing rules of the Board of Directors, it is made necessary that "three or more serious and respectable persons, best acquainted with the candidate (e. g. his minister, instructor, a magistrate or some other principal man in the vicinity,) furnish unequivocal testimonials respecting his talents," &c. or if he be advanced to the second stage of education—i. e. if he be a member of College, and more than 100 miles from Boston, he must have like testimonials to his "promising talents" from the three Senior Officers; or if in the third stage, i. e. a Graduate, he must have like testimonials from the Bishop, Episcopal standing committee, the Presbytery or Association in whose vicinity he lives." These are as strong safeguards against the misapplication of the Society's funds, as the nature of the case will admit, and it would seem, must be satisfactory to every mind.

If these regulations are ever dispensed with, it is only in very special cases, of rare occurrence. The Constitution evidently contemplates possible circumstances in which it may be proper to rest satisfied with less formal testimonials, and of course vests the Board Directors with some discretionary power, as it ought to do—making them at the same time responsible for the use of it.

It is presumed, and fairly we believe, that three or more of the most "serious and respectable" inhabitants of a town, are able to testify, with regard to the talents of a young man of their acquaintance, and that their testimony may be relied upon. They could have no inducement to recommend him without knowing him; nor will their station in society permit us to doubt their veracity. Instances may occur in which the Board may be deceived; through the inattention, or the self-interest of their agents—and then, they will thankfully receive information from any authentic source, enabling them to justify their conduct to the public, in the withdrawal of patronage from those to whom it may have been pledged. The Board cannot be less anxious than any other portion of community, to appropriate the funds of

the Institution, in the most unexceptionable and advantageous manner. But they cannot be governed in their appropriations by the opinions of unknown and irresponsible individuals, in opposition to the written testimony of agents known to the public as well as to themselves.

It is an easy thing to say that a Beneficiary of the American Education Society has not talents. The assertion may mean something, or nothing. If by talents are meant extraordinary endowments—probably there are many beneficiaries without talents; it is but here and there an individual has any thing about him very distinguished—and such an individual when found, does not always prove the most useful man in his generation. But every young man whose original powers are good, or not deficient, and who is disposed to apply those powers with diligence, has in truth, "promising talents"—he bids fair for usefulness, and deserves encouragement. Where palpable defects exist in the structure of the mind—or where there is no disposition to press through difficulties for the sake of improvement, encouragement ought to be withheld. General assertions, and vague rumors, it must be evident to every one, do not form the proper ground for deciding on the competency of a young man who applies for assistance, altho' they may reasonably prompt to more thorough inquiry into his character. The judgment of different men with regard to this point, is liable to be influenced by a thousand prejudices, even when all have the same capacity for judging; and it will not probably be doubted that there are those in every community, whose judgment is not the more to be relied upon, for the readiness with which it is given. It is not every man who considers himself competent to judge of the talents of others, that has in fact any other standard of judgment, than some unaccountable fancy; of course, it is not the opinion of every man that deserves confidence.

The public has a right to expect that its charities will not be lavished on those who will either abuse them, or make no good use of them. This is the condition on which those charities are entrusted to a responsible Board. It is doubtless the privilege of any individual who has an interest in them, to observe the manner of their appropriation, and to make inquiries, or to withhold further contributions, if the conditions of those previously made are not fulfilled. But it is also the duty of every individual to inform the Board of their inadvertent mistakes—to point out the incompetent individuals who are receiving their assistance, and to accompany such information with documents that may form a proper basis of proceeding in rectifying the mistake. We venture to say that such information will ever be received with gratitude, and acted upon with firmness and decision.

But we feel bound to add, by way of caution against hasty conclusions on the merits or demerits of beneficiaries, that those young men who have made the least favorable impression on superficial observers have very often proved to be the most useful & deserving men, not only in the ministry but in other learned professions. The best talents—the most equally balanced and powerful minds are not unfrequently in youth concealed beneath a veil of bashfulness and awkwardness, which is no sooner removed by education, than a genius of the first order discovers itself. It is not every eye that penetrates this unseemly covering, nor unhappily, every hand that is lifted to remove it. It ought to be remembered also, that many whose youth has been full of promise, have disappointed the expectation of their friends in riper years, and that a precocious maturity is commonly followed by an early blast of some kind, on its promised usefulness.

Perhaps it may be thought a sufficient security against the alleged waste of charity on the worthless, to leave the whole business of educating pious young men for the ministry with individual churches or with town or parish associations. We believe that this would be a remedy for the evil complained of—but a remedy that would destroy the whole system of charitable education. Leaving this result out of the question however, we would inquire whether small associations, if they could be formed, would not find insuperable difficulties in selecting their beneficiary—in deciding on the competency of his talents, and the prospects of his usefulness. Who can tell how many minds in such an association might be prejudiced by a blemish on the face—a trivial deformity of person—or even by some symptoms of modesty, so as to refuse their support to a youth chargeable with defects so clearly indicative of deficient talents? and who can calculate the influence of local prejudices—of personal piques—of hereditary alienations, or the decisions of such associations on the talents of a candidate for their assistance? We have certainly no objection to small and local independent education societies; if they can accomplish more "in their own way," than through the medium of a large organized society, we wish them God-speed. And it were to be wished that every church in the land were an organized education society—but it is believed that if they were all converted into such societies to-day, they would find it indispensably necessary to the success of their objects to associate together—establish a Board of Direction, a general Treasury, &c., even if there were no other difficulty in their way, than that of the selection of beneficiaries. There are cases where this difficulty is not felt, but they are few—and we repeat the idea with entire confidence in its truth,—that if the business of raising up men for the ministry were left entirely in the hands of small and local associations, it would never be accomplished—the eye of Christian pity must continue to weep over the waste places of Zion, without deriving a gleam of hope from the dormant energies of the church.

[To be continued.]

## TRUE SPIRIT OF MISSIONS.

Copy of a Letter from the Rev. Mr. BURDER, Secretary of the London Missionary Society to the Society of Inquiry, &c. Theological Institution, Andover.

LONDON, AUG. 16, 1821.

Gentlemen—The return of the Rev. R. Bascom to your continent, affords me an opportunity, which I gladly embrace, to transmit to you some of the recent publications of the London Missionary Society, from which you will learn what are our engagements and prospects, and on which I have not time to comment. Had I leisure, how gladly would I correspond at large on missionary topics, but I believe that we are all so fully engaged in these noble pursuits, that our printed narratives must supply the want of other documents.

I can assure you that the increasing exertions made in the United States for the propagation of

the gospel, afford a high degree of sacred pleasure to the friends of missions in England. If you proceed as you have begun, I am not sure that we shall not become jealous; however, proceed as fast as you please, and we will try to keep before you—and this will be a race that angels will delight to witness. May there never be any contest between Old and New Britain, except it be which shall do the most good—which shall most glorify God; and this will be, what few if any wars have deserved to be styled—THE HOLY WAR. We are particularly delighted with your efforts in the Sandwich Islands, which, may the God of heaven abundantly prosper! I, for one, had long my eye fixed upon that group, but our hands were too full to make the effort. It is not of the smallest consequence by whom the work of evangelization is effected; none are more than the tools which the Almighty employs, and let him employ whom he pleases, the work is all his own, and to him be all the glory!

If a distant stranger, now in his 70th year, might hope to have an interest in your prayers, it would afford pleasure to your unworthy fellow laborer, [Communicated.] GEO. BURDER.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in Nov.

Subscriber to the Recorder, State of N. Y.	\$5 00
Subscriber to the Recorder, State of Mississippi, by N. Willis.	5 00
St. Johnsbury, Vt. Female Char. Society.	3 52
Friend, Farmington, Conn.	1 50
Widow's Mite, by J. Everts, Esq.	1 00
Rufus Davenport, Boston.	3 00
Female Friend, Newburyport.	2 00
Female Cent Society, Southborough, Mass.	50 00
Collected at the Tabernacle Church, Salem, at the quarterly fair in Nov.	19 30
Collected at Mon. Con. Hemenker, N. H.	9 00
Female Cent Society, St. Johnsbury, Vt.	15 00
In a Note to Treasurer from Female Friend.	5 00
An annual sum from a friend to Zion.	5 00
Geo. Pomroy, Cooperstown, N. Y.	10 00
Monthly Concert, do.	12 00
Oliver Clark, Tewksbury, Mass. proceeds of a small piece of land.	2 00
Williams' College Aux. to Am. Ed. Society.	4 00
Rev. Mr. Townsend, Shelburne, Mass.	22 00
Friend, in do.	2 00
Young Ladies Read. & Char. Soc. Sekonk, Me.	7 35
Hillsboro' Co. N. H. Bible and Char. Soc.	7 75
Rev. Jona. Lee, Otis, Me.	5 00
Lady of the 3d Con. Church, Beverly.	10 00
Female Aux. Ed. So. Hemenker, N. H.	13 00
do. 21 articles of clothing.	3 00
Gentleman of Albany, Me.	3 00
Friend, by J. Everts, Esq.	50 00
Capt. John Hopkins, Boston.	100 00
Friend, by S. T. Armstrong.	1 00
Life Members.	
Rev. Herman Daggett, Cornwall, Conn.	40 00
Rev. John Nelson, Leicester, Mass. from several individuals of his Society.	40 00
Rev. John Smith, Cooperstown, N. Y. from Ladies of Hartwick & Fly Creek Benevolent Society, by Mrs. L. Williams.	40 00
A. P. CLEVELAND, Treas.	
No. 10, Merchants' Row.	\$464 42

Ordained.—At Plymouth, (Monument Ponds,) Mass. on Wednesday, the 21st Oct. Rev. HARVEY BUSHNELL, to the Pastoral care of the church and society in that place. The Rev. William T. Torrey, of Plymouth, offered the introductory prayer, and delivered the Sermon. The Rev. James Kendall, of Plymouth, the Consecrating prayer. The Charge was given by Rev. Oliver Cobb, of Rochester; and the right hand of fellowship by Rev. David L. Hann, of Sandwich. Concluding prayer by Rev. S. Holmes, of New-Bedford. The church in that place were united in the call, and acted in harmony with the parish. Disunion upon religious principles has unhappily prevailed among them, for a few years past; but the prospect is now in favour of their being built up in the faith of the Fathers of New-England, and of their enjoying the ordinances of the gospel. [Communicated.]

Ordination.—At Hingham, N. Y. Nov. 14, 1821. Rev. NATHANIEL LATHAM and Rev. IRA DENING, as Evangelists. Introductory prayer by Rev. John Alexander; Sermon by Rev. Jesse Miner; Text, Romans x. 17; Consecrating prayer by Rev. Jephthah Pool, of Brutus; Charge by the Rev. Charles Thorp, of Coventry; the Fellowship of the church by the Rev. Thomas W. Durican, of Exeter; Concluding prayer by Rev. Ezra Woodworth, of Madison. [Communicated.]

It is announced in the Northern Sentinel that the Rev. Daniel Haskell, A. M. has been chosen President of the University of Vermont, at Burlington; and James Dean, A. M. A. S. Professor of Mathematics and Natural Philosophy. It is expected that the President elect will enter on the duties of the office at the commencement of the next term.

Murder, Confession, and Suicide.—Considerable sensation was excited in this city last winter, in consequence of the following reports being in circulation. That a clergyman had borrowed from an old German, residing in Kensington, the sum of eight or ten thousand dollars, which he by hard and long continued labour had saved. That the borrower was unable to pay, and that in consequence the lender, in a fit of grief and despair, had cut his throat. The venerable gentleman accused of having done the wrong, was compelled to go and see the corpse of the unhappy man, he was accused of having brought to an untimely end; and other consequences, still more injurious, followed. It is now ascertained, that the money was never borrowed, nor the man never cut his throat. A countryman of his, who lived in the house with him, and knew he had the money, cut his throat, conveyed away the money, and then got up, as a screen, the story of his having been borrowed. The murderer soon after embarked for Europe. On the passage, gnawed by the worm which never dies, and consumed by the fire which is never quenched, he confessed his crime to the captain, cut his throat, and expired. The vessel and captain have lately returned, and the facts are made known. [Phil. Dem. Press.]

## COLUMBIA.

WASHINGTON, Nov. 30. Yesterday and the evening preceding arrived in this city Major B. O'FALLON, United States Agent on the Missouri, accompanied by a Deputation from the Pawnees, Omahas, Kansas, Ojibwas, and Missouris.—Their object is to visit their Great Father, and learn something of that civilization of which they have hitherto remained in total ignorance. They are from the most remote tribes with which we have intercourse, and they are believed to be the first of these tribes that have ever been in the midst of our settlements. The Pawnees are said to be the most warlike tribe we have any knowledge of—not so numerous as some others, but more formidable, because united and accustomed to war. These red men of the forest who now visit us are completely in a state of nature.

## FOREIGN NEWS.

AUGSBURG, Germany, Oct. 1. French, Piedmontese, and Neapolitan Officers have arrived in Greece, to organize a foreign legion in aid of the Independence of that fine country. General Lefebvre Desnoettes is to command it, and three French Generals of note, six Colonels, and many other Officers of Artillery and Engineers are named as already enrolled & commissioned in it.

## FROM PORTUGAL.

Lisbon papers to the 17th October have been received here. They are occupied principally with the proceedings of the General and Extraordinary Cortes, then in session there. Among other acts of this Congress, on the 29th September, they decreed a new form of Government and Public administration for the Provinces of Brazil, which made the residence of the Prince Royal therein, unnecessary; and they respectfully make known to the King, that they have resolved that the Prince Royal shall speedily return to Portugal;

and shall, on his arrival, visit, in person, the Courts and Kingdoms of Spain, France, and England, accompanied by persons distinguished for learning, virtue, and attachment to the Constitutional system, to be nominated by His Majesty, in order to acquire such knowledge as is necessary to him who will one day occupy the Portuguese throne.

## FURTHER FROM CUBA.

Havana, Nov. 15.—On the 11th, the Asia man of war arrived here from Vera Cruz, bringing Gen. APADACA, late viceroy of Mexico; and having on board three millions and an half of dollars in specie, on account of the Spanish government, and the merchants of Cadiz. The Ex-Viceroy is extremely sulky—has treated the visiting officers with indifference, and has landed at Guanabacoa, where he remains at present.

Yesterday, a corvette from Vera Cruz, brought another Viceroy of Mexico, Gen. NOVELLA,\* by whom it is reported, that the city of Vera Cruz had declared for independence, and that the only place which had not followed the example, was a fort in the bay garrisoned by about 100 men.

The number of the rebel slaves confined in the Moro, is 30, seven of them females.—It was the plan of the blacks, in case of success, to have established the government of Christophe, and the offices of Dukes, Duchesses, &c. had already been distributed in futuro.

\* There were recently three Viceroys in Mexico at the same time:—Apadaca, Donaju and Novella.—The first was appointed by the King of Spain; the second by the Cortes and King, as the successor of the first; and Novella was chosen Viceroy by the people of Mexico, who would not submit to the equivocal government of Donaju.

Education.—The Congress of Columbia, has established by several decrees, a System of Education in the New Republic, by the establishment and endowment of Primary and Secondary schools and Colleges, similar in most respects to that so early adopted, so long continued, and found to be highly beneficial to New England.

Wednesday Evening Lecture—Dec. 12.—In Park Street Church—Preacher, Rev. RICHARD EMERSON.

## DEATHS.

In this town, Mrs. Jane Wheeler, aged 70, wife of Mr. Thomas Wheeler; Mrs. Rebecca Leeds, wife of Mr. Phillip Thayer; Mr. Reuben Snow, 21; Mrs. Mary N. wife of Mr. John S. Noyes, 34; Mrs. Sally Marble, 67; Charles Davis, Esq. 44; Charles Henry Lang, son of Mr. John L. 13 m.; Mrs. Rebecca Thorndike, wife of Mr. Hezekiah T. In Cambridgeport, Mr. Luke Mason, 36.—In Needham, a stranger who called his name Holden, to appearance a mariner, aged about 50.—In Braintree, Mr. Ebenezer Pennington, 90.—Mrs. Rebecca, consort of the Hon. Roger Vose, of Walpole N. H.—In Salem, Mr. Simcox Hill, 40; Mr. Isaac Perkins, 68; Mrs. Silence Fisher, relict of the Rev. Nathaniel F. 71.—In Newburyport, suddenly, Mr. Thomas Hervey, 75.—In Scituate, Mrs. Lydia, wife of Mr. John Otis, 42.—In Dartmouth, Mr. Edmund Maxfield, 85.—In Hillsboro, N. H. Mr. Walter Pollard, 30.—In Taunton, Mr. Moses Caswell, 88.—In Providence, R. I. Mrs. Mercy D. Adams, consort of the Rev. Jasper Adams, Professor of Mathematics and Natural Philosophy in Brown University, and daughter of Capt. Lewis Wheeler, of Medway.—In Cambridgeport, Mary Saunders, 6 y. youngest daughter of Mr. Joseph Jennings.—In Gloucester, Capt. Gideon Lane, 57.—In Braintree, Mr. Samuel White, jun. 18.—In Soughton, Samuel Talbot, Esq. in the 75th year of his age.—In Harvard, Mr. Timothy Bryant, formerly of Charlestown, 58.—In Oxford, Mr. Tim. Davis, 51.

An Saratoga Springs, N. Y. John Seabury, grandson to bishop Seabury, formerly of New-York: he was found dead in the road, about 80 rods from the village, and is supposed to have fallen dead while on his way thither.—In Timmouh, Vt. Mr. Peter Rogers, aged 24; on his way home from a drunken frolic, he fell into a ditch with his face downward, where he was found dead the following morning.—At Argyle, N. Y. Mr. William M. Pitts; found dead in the woods, with a white lead round his neck—verdict of the jury, insanity.—At Manlius, N. Y. (drowned while attempting to cross a creek) Mr. Thomas Bassett.—In Windham Me. Mr. Jedediah Morrill, of Lewiston, aged 58.—occasionally by his fall from a horse.—In Hartford, Me. Walter Mason Marshall, aged 6 yrs. son of Mr. Walter M.—death occasioned by the wheel of a cart passing over his body.—At Grafton, Vt. Mr. Solomon Cutler, aged 82, formerly of Ridge.—At Rutland, Vt. Mr. David Strong, 77; Mr. Samuel Fenton, 19.—death occasioned by falling from a flight of stairs when retiring to rest.—At Cornish, Mrs. Elizabeth Thompson, wife of Mr. Loring Thompson, 71.—At Woodstock, Vt. Mrs. Lucy, wife of the Hon. Henry O. Denison, aged 36.—At Paysonville, Ohio, Mr. Aaron Smith, late of Hollis, N. H.—At Hillsboro, Me. Walter Pollard, 30.—In Medway, Oct. 15, Mrs. Polly Hixon, 54, wife of Mr. Am Hixon.—[In our last, the death of Mr. Hixon was stated, instead of that of his wife.]

## 500 WT. CALICOES.

JUST received and for sale at 36, Market-street, a prime lot of Calicoes for patch-work, by the pound, 50 per cent less than can be bought by the yard for the same purpose. 3w Dec. 6.

## VILLAGE HARMONY—New Edition.

THE Public is now offered another edition of the Village Harmony, with confidence that it will be found still increasing in its claims upon their patronage. Those alterations have been made which correspond to the progressive improvement of the public taste in sacred music. A few classical European tunes have been substituted for some of a less perfect character, and the valuable foreign music which is retained, and which the public has not ceased to venerate and admire, is still preserved in this collection, secure from the touch of American innovation. In this edition the modern alterations of notes in old standard tunes, which alterations were copied into our two last editions, and which have been the subject of general complaint, have been expunged, and those tunes restored to the venerable shape which has stood the test of almost a century. Much gratitude is felt by all interested in the success of this book, for the liberal patronage which has been extended to it. Should any of its patrons regret that it has not hitherto excluded all tunes which are not universally considered classical, they are reminded that it circulates over portions of our country, where refinement of taste and opportunities for improvement are necessarily unequal, and the Village Harmony, by gradually increasing its number of genuine and perfect tunes, has adopted the most effectual and indeed only practicable method of raising the popular taste to a high and equal standard. This fact certainly entitles the book to the continual patronage of those who have desired a general improvement. But the Village Harmony has now become secure from the charge of a deficiency in classical pieces, and has added much to its claims upon the support of those who regard the high and solemn purpose of Sacred Music.

The above work is just published, being the Seventeenth Edition, Revised, and for sale by Dec. 8. R. P. & C. WILLIAMS, Cornhill Square.

WE the subscribers having been appointed by the Hon. Samuel P. P. Fay, Esq. to receive and examine the claims of the several creditors to the estate of ABRAHAM THOMPSON, late of Woburn, deceased, represented insolvent, do hereby give notice that a further time of six months, from the fourteenth day of August last, is allowed to said creditors to bring in and prove their claims; and that we shall attend that service, at the house of Marshall Fowler, inn-holder in said Woburn, on the last Monday in this month, from one to six o'clock, p. m. on said day.

BENJAMIN WYMAN, } Commissioners.  
JOSEPH PARKER, }  
Woburn, December 3, 1821. 509

## SANDWICH ISLAND MISSION.

Our last number was issued, we have received a letter from Mr. Bingham, dated Wahoo, 31, 1821. It was hastily written, and sent by a vessel of Calcutta, in a vessel which touched only a few hours. The intelligence from the mission thus brought down two months and ten days later than we had heard before.

The letter mentions the distressing fact, that the church had felt itself obliged to adopt the last year with Dr. Holman; and to cut him off from communion, on the charges of *treachery, dissimulation, and raving, and covetousness*. Bingham states, "that Mr. Thurston and myself were then preparing what they hoped would be an impartial history of the case."

The missionaries were writing at large, and to send the continuation of their journal, by the next arrival from that port; but we have no arrivals are expected for some months. The close of Mr. Bingham's letter is as follows: "I think an excellent spirit appears in the members of the church generally."

The Cleopatra's Barge, the Tartar and others, we were happy to receive the communications, supplies, house-frame, &c. which you sent. Accept our cordial thanks; and have the pleasure to tender to the owners, Messrs. Bryant & Co., the grateful acknowledgments of this Society for the very great favor they have so generously bestowed on us."

Our schools are making desirable progress; mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths abundant; and the favor of the people, and the divine providence, encouraging."

Mr. B. says that the fund for the orphan children, raised by subscription, amounts to \$600, and that the plan is well.

The gentlemen kindly took the articles above for the use of the mission, without freight.

From the New-Brunswick, N. J. Times.

Full of Hon. ELIAS BOUDINOT, LL. D.

It is generally known that this distinguished Abolitionist has appropriated a large proportion of his estate to religious and charitable uses, and is so acceptable to all and particularly anxious to those concerned, to be correctly and on this subject, the following summary has been obtained, and may be relied on as authentic. The Testator gives

The sum of \$200, to be distributed by his

He gives his daughter 15 shares in the Aqueduct Company of Burlington, the yearly produce of which is to be distributed among "the Friendly Society of Females in Burlington."

He gives \$200 to the New-Jersey Bible Society to be laid out in spectacles, for the use of aged old persons, to enable them to read the scriptures.

A devise of 4,000 acres of land, in the county of Warren, and state of Pennsylvania, to "the society established in the state of New-York, for promoting the condition of the Jews," under such conditions, for the purpose of supplying settlers with farms of fifty acres each, or at the option of the said society, the sum of \$1,000 in two years.

The sum of \$2,000 is given to the United States of Moravians, at Bethlehem, to enable them to civilize and evangelize the Indians.

To the Magdalen Societies of New-York and Philadelphia, and to "the institution at Cornwall, Connecticut, for educating the Heathen," namely the sum of \$500.

To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of books for pastors of congregations—the first year's rent to be divided equally among the Presbyterian Church at Elizabeth, and the Episcopal Church at Burlington.

The Testator's library is left, after his daughter's decease, to the Theological Seminary at Andover, N. J.

9,480 acres of land, in Luzerne County, Penn., to the General Assembly of the Presbyterian Church, the proceeds of which to be appropriated to the education of such students of divinity at the Theological Seminary at Princeton, as are able to support themselves—each student not to receive more than \$200 annually.

4,000 acres of land in the same county, to the trustees of the college of New-Jersey—from the rents of which are to be appropriated \$1000 in the first instance, for the improvement of the cabinet of natural history and the residue for the establishment of fellowships in said college, so that no student, however, be allowed more than \$250 annually.

4,542 acres of land, in Lycoming county, Pa., to the American Board of Commissioners for Foreign Missions, in Mass. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

3,270 acres of land in the county of Bradford, state of Penn., to the managers of the hospital in Philadelphia, for the use of poor and destitute emigrants, and persons from other states than Pennsylvania, to enable them to gain admittance necessary, into this institution.

To Messrs. Matthew Clarkson, Wm. W. Boylston, Samuel Boyd and John Pintard, of New-York, to trust for the AMERICAN BIBLE SOCIETY, 6,339 acres of land, in the county of Northampton, and state of Pennsylvania, the proceeds of which are to be applied to the general purposes of the institution, but especially to the sending the Gospel to the Heathen.

To the mayor and corporation of Philadelphia, 13,000 acres of land in Centre county, Pennsylvania, for the purpose of forming a fund for supporting the poor of that city with wood on the lowlands—from this fund a medal worth \$10 is to be given to any person who will undertake the survey, & distribution of the wood gratuitously.

The sum of \$5000 to the General Assembly of the Presbyterian Church, one half of the interest of which sum is to be appropriated to the support of a missionary or catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New-York.

The residue of his estate, the Testator devises to his trustees—and among the trustees are the following of a public nature, to be applied to effect after his daughter's death.

To the trustees of the college of New-Jersey, the sum of \$10,000, half for the use of said college, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

To the American Board of Commissioners for Foreign Missions, the sum of \$5,000, for like purposes as stated in the devise of real estate.

Generally, after providing very liberally for his family friends and connections, by a codicil, he gives the residue of his estate, after the death of his daughter, and after satisfying his special appropriations to the use of the General Assembly of the Presbyterian Church towards the education of such of the members as are of the Synod of New-Jersey, and whose salaries are insufficient for their support.

Or this fund may, at the discretion of the General Assembly, be applied in whole or in part to missionary purposes, or to the use of the education societies under the superintendence of the General Assembly.

The Trustees and Executors are—

John Bradford, of Burlington.

Richard Stockton, Esq. Counsellor at Law, and

John H. Stockton, Esq. of Princeton.

John H. Stockton, Esq. of Trenton.

John H. Stockton, Esq. of Newark, N. J.

The amount of the above bequests is \$23,400 in money and 37,403 acres of land. Which, valuing the land at a low rate, will make a total amount of at least \$60,000.]



## POET'S CORNER.

For the Boston Recorder.

## On the death of an Infant.

Ah! where is he, with the eyes so blue,  
And the shining yellow hair,  
And the lofty brow, still serenely mild,  
And the cheek so angel fair!

Oh spirit below! who like vision of light,  
Stole across my path, in that fearful night  
When the storm was high, and thy sire far away,  
And smil'd thro' the darkness!—how short was  
thy stay!

Like fleeting cloud, that by tempest is driven  
Athwart the stormy sky;  
Or dew-drop, that's wept at close of even,  
From Nature's humid eye.

That cheek was fair but 'tis deadly pale; ●  
The last living tint has fled;  
And the cherish'd form on this bosom that slept,  
In the damp tomb rests its head.

Soon was finish'd thine errand to this distant shore,  
And thy mission of love, dearest babe, soon was o'er;  
In my soul's saddest hour of distress wert thou  
given.

To assuage the deep anguish, then vanish to  
heaven.

Thou' oblivious dews settle fast on thee now,  
One heart shall forget thee—never;  
And the stroke that shall end all my sorrows  
below,  
Shall unite us again forever.

## MISCELLANY.

## DISSERTATIONS—No. XIV.

For the Recorder.

## Is the Atonement any privilege to the non-elect?

Privileges are means which we can, and ought to improve for our good. The law of God, whose penalty was eternal death, men violated.—The Moral Governor of the world could not, consistently with his true character & the honour of his violated law, extend pardon to the offender, without first making a public expression of his immutable law, his unchanging love of holiness and hatred of sin. This expression of his character was made by the obedience and sufferings of Christ; and as perfectly as would have been possible by the literal execution of the whole penalty on every transgressor.—Now the way is opened, and a general provision is made for pardon.—Here we must see, that a provision which renders consistent the pardon of one offender, is adequate for all. That the atonement is designed for all, the word of inspiration declares expressly: (1. John i. 2.) "Christ is the propitiation for our sins; and not for ours only, but for the sins of the whole world." And, the fact that the commands and invitations of the Gospel are addressed to all, places this truth on a basis as firm as the sincerity of Jehovah. The objection, that all are not elected to salvation, has no force, because it has no connexion with this question.—The divine purposes and the atonement, are perfectly distinct subjects, each supported by its own proper evidence. The atonement respects men as moral agents, but not particularly as subjects of the divine purpose. When considered in this relation, without any regard to men as elect or non-elect, it is as complete a provision for all, as can be made. It has removed that legal barrier, which otherwise must forever have stood opposed to the pardon of a single offender; and, on conditions perfectly adapted to the abilities of every moral agent; conditions no other than what the dictates of the highest benevolence demand, its whole benefit is offered alike to all.

Here then is a privilege, a proffered good, actually put into the hands of all who live under the rays of Gospel light. A privilege as real as can be granted; though, as it respects moral agents, the proffered good must be conditional.—It is a good which all not only can, but ought to enjoy; and no obstacle but the sinner's own heart can prevent the full enjoyment.—But because some have no hearts to improve this; is it therefore no privilege? If so, then there can be no privilege either spiritual or temporal; for what do not some misimprove, and render sources of misery?

Because a man shuts his eyes against the light of the sun, and slanders blindly down a precipice, is therefore the light of the sun, and is the power of vision, no privilege? To him who voluntarily starves himself, was the offer of food no privilege? Or to him who violates those laws which were made for his protection, and brings upon himself the miseries of slavery and imprisonment, were the rights of liberty therefore no privilege?—Go to the gloomy cells of guilt and wretchedness,—there behold the unhappy victim of his own unhallowed passions wasting away under the weight of his chains, the stings of guilt and the loss of reputation—break off his chains, unbar his prison doors, and offer to his enjoyment the sweets of liberty; and will he, think you, esteem this a privilege?—And, is it no privilege to have a way opened for our escape from the prison of eternal gloom, and an admittance to realms of celestial light, to the enjoyment of endless felicity with the sons of God?

## FROM OHIO AND BRAINERD.

Extract of a letter to the Editor of the Recorder, from the Rev. Samuel P. Robbins, dated Marietta, (Ohio), Nov. 13, 1821.

With respect to the state of religion among us, we are ready to say, "O that it were with us, as in months past." But, notwithstanding the comparative declension and coldness of many; the "fruits" of the work which we last year experienced, evidently "remain." The walk of those who then professed, is, in general, exemplary, and such as becometh the gospel of Christ.—We, Sabbath before last, had an addition of two, to the church. There are now belonging to the church, 157.—We desire the prayers of all those who know the way to the throne of grace, that the Great Head of the Church would be pleased still to enlarge his kingdom among us, and to promote it through the earth. We truly have reason to be thankful that we live in a day in which such exertions are made for this purpose—a day in which that "blindness in part" which "has happened" even to Christendom for ages past, as it respects seeing the spiritual wants of the heathen, is beginning to be wholly removed. And O that as they see they might feel,—till from motives of Christian sympathy and compassion, they shall feel constrained, universally, to arise to action!

The attention of the benevolent among us, is turned more particularly to the Aborigines of our own country. We, in this section of the state especially, have been trying, and are still attempting to do something in aid of the Missionary Establishments at Elliot and Mayhew, and also at Dwight. A boat of about 40 or 50 tons burthen, is to be fitted out again by the first of February, laden with supplies, &c. for these stations. The success met with, last year, was unexpected to many. As hope is indulged that it will be greater this year.

I have lately received a letter from Mr. Kingbury, (addressed also to the other members of the 'Board of Agency' for the Indian Missions) under date of Oct. 10. He appears to be still engaged in pursuing the good of the natives, with that ardour and indefatigableness which have always been characteristic of him.—If agreeable, I will give you a few extracts; presuming that there will be no objections to your giving them publicity, if you think proper.

After expressing much gratitude for the supplies forwarded last spring, he observes:—"The present has been a year of mercies, consolations and joys, as well as of disappointments, trials and sorrows. You will, in common with us, deplore the death of that great and good man, whose wisdom, piety and disinterested zeal inspired life and

energy through every department in the Missionary field. But there is a "Repairer of breaches;" and to him we would look.

"The Brethren at Elliot have been unwearied in their exertions. They were determined to do every thing in their power to supply the wants of the mission, and to supercede the necessity of sending abroad for supplies. Every department, as far as strength would permit, has been managed with industry and skill. For several months previous to the vacation, the school was in a more flourishing state than at any former period. There were between 70 and 80 scholars. The government was energetic, the scholars submissive, and their progress encouraging. Never were the prospects of the Elliot mission more flattering than on the first of August last; when the scholars went home for the vacation. Since this period, almost every member of the family has been sick with the bilious and intermittent fever. None, however, have been removed by death. All are now convalescent. And could they get a supply of bark, and good wine, I think, that with the restoring influence of the cool weather, they would soon be comfortable, and regain their health. To obtain these necessary articles will require a journey of two or three hundred miles.

"The school at Elliot has again commenced; and would soon be filled, should it please a kind providence to bestow again the blessing of health. Most of the family at Mayhew, were in the early part of the summer, more or less indisposed; but, of late, have enjoyed a good degree of health. The weather is favorable; and our preparations are progressing well. Our operations, however, at Elliot and Mayhew, have been much embarrassed for want of funds.

"We are here, in the midst of a people who dwell in thick darkness. They are sunk in the depths of depravity and wretchedness. Human life is, in their estimation, of little value. The marriage contract is violated with impunity, and on the slightest occasion. And the deserted mother has been known frequently to bury alive her infant child. So true it is that the heathen are, "without natural affection." What we shall be able to do, in the course of the ensuing year towards irradiating this darkness, towards diminishing this mass of sin and wretchedness, is known only to Him who has our health and lives in his hand, and without whose gracious assistance, all our labour will be in vain.

"We see no cause for discouragement. We hope, with the blessing of God, and the assistance of the good people in the United States, to be able to extend schools through this nation, and to cause the wilderness and solitary place to bud and blossom as the rose. The Choctaws are anxious to have their children instructed. There are also two or three instances of seriousness among the adults. Capt. Folsom, a half-breed, and a man of influence among the natives, is very anxious to have his people instructed in the Gospel.—The work is but just commenced. To stop here, would be to lose all that has been gained, and all that has been expended. We must not be weary in well-doing. We look to the 'Board of Agency,' in Ohio, and to our friends there, as co-workers in this labor of love. Our resources here are increasing;—but our operations also are enlarging; and we shall need more of some articles, than we did last year."

Mr K. then gives a list of the articles most needed; which we shall endeavor to regard in our collections.

[\* This letter was written before the death of Mrs. Williams, which took place Oct. 14th.]

## INFIDELITY IN FRANCE.

From the London Evangelical Magazine.

The extent to which the infidels of France carried their enmity to Christianity during the Revolution, and which is not generally known in this country, was stated in a striking manner by Robert Haldane, Esq. at a meeting held in Edinburgh, for the purpose of promoting the exertions of the Continental Society.

Robert Haldane, Esq. said, that notwithstanding what the Meeting had already heard, he felt himself called on to make some further observations, having lately returned from the Continent, after passing three years among those for whose assistance their aid was now solicited, and whose circumstances loudly demanded of us to come over and help them. The religious state of the Continent was truly deplorable. The nations among us, who, in civilization were advanced to the highest point, were, in respect of religion, involved in almost midnight darkness—sunk in the grossest ignorance and superstition, or avowed abettors of infidelity. Those who had visited the Continent, and who were capable of judging, were aware that this was the case. To speak particularly of France, it is well known how much infidelity has abounded in that country, and how much this worship of God and the diffusion of the light of truth have been opposed. This opposition, under the influence of Roman Catholic superstition, was steadily and but too successfully maintained in France, from the revocation of the edict of Nantz, down to the late revolution in that country. At the commencement of that great and moral change, when so much was said & written of regenerated France, high expectations were formed by many in this country respecting its beneficial effects in a religious view. Religious liberty was proclaimed, the Bastille was pulled down, the Convents were demolished, and Roman Catholic churches were converted into Protestant temples. A deputation was afterwards sent to Paris by the London Missionary Society, for the purpose, in the midst of the political ferment that then prevailed, of calling men's attention to the things that belong to their everlasting peace. The effort, however, thus made, produced no important effect. The devil had at that time found sufficient employment for his votaries in another way, with whom his artifices succeeded the better, from his having convinced them that he had no existence. The hopes which had been cherished, that a religious reformation in France would keep pace with the progress of the revolution, were soon extinguished. On the contrary, a period more gloomy for religion had arrived. The darkness of ignorance, instead of being dissipated, increased; while infidelity, having seized the reins of government, and obtained the supreme authority, soon displayed itself in all its diabolical energy. As far as was possible, Religion was borne down and trampled on. And cruel as the aspect of the former government had been to the servants of Jesus Christ, the little finger of this monster was found to be thicker than its predecessor's loins. It was then that the mouth of every confessor of the truth was stopped. The religious meetings among the Protestants, which had been secretly held, having been connived at by the former government, were now forced to be discontinued; and every Protestant minister was compelled to abandon his station. It was when the Goddess of Reason was exalted to be worshipped, that every private library was ransacked and pillaged of its religious books. Every Bible which could be found was burnt; and any of the good writings of the old reformers or distinguished Protestants, that were preserved from the universal destruction, were only saved by being buried in the ground. When the Decades were instituted, the people were compelled to work openly on the Sundays, and punished by law if they did not, in order, if possible, to obliterate every trace that remained of the sanctification of the Sabbath-day! Such was the liberal & tolerating spirit of the infidel philosophy. He (Mr. Haldane) had often heard pious men in France, who witnessed those scenes, describe them with horror, and with evident marks of the deep impression they had produced on their minds. After the internal state of France became more settled, & during the usurped authority of "the man that made the earth to tremble, that did shake kingdoms," and that opened not the house of his prisoners," who is now

himself a prisoner, during his reign, a period of tranquility to the Protestants and of general toleration succeeded. But whatever may have been the case before the revolution, by this time little knowledge of the truth remained. The Bibles and good religious books, as has been observed, were burnt. The Protestant pastors, who had come forth from their retreats, were but ill qualified to re-kind the flame of piety which had been almost if not altogether extinguished. Long before this time Arius and Socinus had usurped the seat of Calvin at Geneva, from whence it may be truly said, the candlestick had been moved out of its place. But it was there that the Protestant pastors of France had received their education. At Geneva they were taught to look with contempt on their pious forefathers, and incessantly to repeat their favorite expression, of the increasing light of the age respecting religion, as well as every branch of science. Were they to go back for information in religion to the beginning of the 16th century? Far less, it may be supposed, to the remote ages of the Apostles, when, to use the words of the Emperor Julian, "Honest John plainly declared in his gospel, that Jesus Christ was God." The light of philosophy appeared to them to have dissipated such an error, and the writings of Rousseau, the townsmen of the Geneveuse, and of their near neighbor Voltaire, had a wonderful effect in breaking the fetters of that superstition, in which they were convinced their predecessors had been held. Mr. Haldane proceeded to give an interesting view of the Protestant churches in France during the reign of Buonaparte, and of the present very low state of religion among them. And as the late persecution at Nismes might appear to contradict this statement, he showed from different proofs and interesting particulars, that it did not in any degree originate from opposition to that truth which so invariably excites the enmity of the world. It was directed against Protestants merely as such, between whom and the Roman Catholics there is so rooted an aversion, that subsequent acts of violence in that part of the country, have only been prevented by the interposition of the Government, which equally protects them both.

Mr. Haldane then obliterated the objections which have been made by those who fear that the circulation of the Scriptures on the Continent by the Bible Society, may be counteracted by discussions raised among the people by the preaching of the Gospel. This apprehension he showed to be altogether unfounded, both from the nature of the truth, and from facts, proving that the missionaries sent out by the Continental Society were so many additional agents for the British and Foreign Bible Society. He also called the attention of the Meeting to a large and populous division of France, where the French language is not spoken or understood by the people in general, into whose language the Scriptures have never been translated, and in which none of the Protestant Ministers preach. Were the millions thus situated to continue to be still neglected? He added, that to these districts, where the Patois is spoken, the Society intends to send some of its preachers; and proceeded to point out many inducements to the friends of religion in this country, to turn their attention without delay to the state of the Continent, and to use every effort to proclaim the glad tidings of salvation there, while the present peace, which may soon be interrupted, continues. Among other facilities which the times presented, he reminded the meeting of the happy toleration now existing in France, whose Government throws no obstacles in the way of preachers. He assured the meeting of the co-operation of the good men among the Protestant pastors, which he was convinced, both from his personal knowledge of them, and also from recent communications, would be afforded. After various remarks, Mr. Haldane concluded with entreating that due candor might be exercised towards this lately instituted Society. Its object was not to introduce by its missionaries the tenets of any particular sect or party, but solely to diffuse the knowledge of salvation among multitudes of our fellow creatures and near neighbors, who at present are "living without God in the world," and among whom no adequate means exist for rousing their attention to the most important of all subjects, and affording them necessary instruction.

## JOHN C. PROCTOR.

Corner of Union and Ann-Streets, opposite the Market, Boston.

HAS received by the Parthian, Atlas and Mercury, from Liverpool, his Fall Supply of BIRMINGHAM AND SHEFFIELD GOODS, making his assortment very complete,—among which are:—Trace and Halter Chains; Fad Irons; Frying Pans; Hand, Bench and Smith's Vises; Anvils; Screw Plates; Shovels; Spades; Waffle Screws; brass and copper Warming Pans; Bullet Moulds; Gun Furnitures; Patent Tea Boilers; Copper, sheet and cast-iron Tea-Kettles; Sauce Pans; fluted and double Grid-Irons; Steel-Yards; Fire Irons; Shovel Pans; brass case, Enamelled, iron-rim, closet, fine plate, banbury, pad, trunk, chest, cupboard, bureau, book-case, box and lid Locks; Commode Knobs; Clock-Balls; Bed-Caps; Door Rappers; Hat Hooks; Brass Cocks; brass and iron Candlesticks; Brass Nails; brass & iron Wire; Bell Pulls; Bell Springs and Bell Wire; hand, table, house and sleigh Bells; Files of nearly every description; card-table, portable-bed, chest, 11, 14, and butt Hinges; Screws; Bolts; Brass, bright and Norfolk Latches; Box Rules; Chisels; Gouges; Plane and Flow Irons; Hammers; Pincers; Drawing Knives; Ship Scrapers; M M and gilt Buttons; bundle and pound Pins; tea, bread, cheese and saucer Trays; floor, hearth, horse, cloth, and shoe Brushes; Gun Locks; Powder Flasks and Shot Belts; cotton, wool and horse Carls; Curry-combs; Curriers' Knives & Bones; table and desert Knives & Forks; carvers, bread and shoe Knives; Tunonia, iron & plated Spoons; sailors, sportsmen, pocket and Penknives; tailors, house and sheep Shears; Scissors; Razors; and Fleams; Britannia and blocktin Tea Pots; mill, cross cut and tenant Saws; hand, panel, web, and back do.

Wrought and cut Nails; English L. blister, German, tub and cast Steel; brass Kettles; Cauldrons; Grates; Stoves; Sheet Iron; Sheet Lead; 3 tons soft bar Lead; U. S. and English L. Iron; Muskets; Rifle and Fowling Powder; 124 casks Butts best tower powder; 366 lbs. Cylinder, in Canister and Papers; Bristol, crown and American Glass, from 6 by 8, to 12 by 16; 15 tons hollow Ware, &c. &c.

## SELF KNOWLEDGE.

A Science to be studied. 2d ed. with questions. JAMES LORING, Boston, has just published, A Treatise on Self-Knowledge; showing the Nature and Benefit of that important Science, and the way to attain it; intermixed with various Reflections and observations on Human Nature.—By JOHN MASON, A. M. To which are now added, QUESTIONS adapted to the work; for the use of Schools and Academies. Price 62 cents bound, and 37 in boards.

This standard little volume, comprehensive and judicious in its plan and arrangements, approving itself to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons, being published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside.—The Questions in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young mind these interesting sentiments with which the Treatise is so richly stored.

WANTED.—An active, intelligent LAD, 14 or 15 years of age as an Apprentice in a Wholesale Hard Ware Store. One whose parents live in town would be preferred.—Inquire of the Printer.

## WATT'S IMPROVEMENT OF THE MIND, WITH QUESTIONS.

JAMES LORING, has just published and for sale, at his Book-store, No. 2 Cornhill, Boston, price 63 cents in sheep and lettered:—THE IMPROVEMENT OF THE MIND, BY ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies.

## Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' Improvement of the Mind; of which the radical principles may indeed be found in Lock's Conduct of the Understanding; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended." Dr. Johnson's Life of Dr. Watts.

## FURNITURE—at unusually low prices.

GRIDLEY & BLAKE, being desirous to close the remainder of their fall stock of furniture by the first of January next, will sell until that time at 10 per cent discount from their former prices.

ON HAND—  
12 Grecian & common Sofas and Couches, 100 high post, field, trundle, cot and low post Bedsteads, 40 Beaures, 15 Secretaries, 4 Wardrobes, 2000 fancy and common Chairs, 50 German, Card, Pen-tables, and common Tables, 200 Looking Glasses, 10 warranted Time-pieces, 14 Portable Desks, 30 Wash & Light Stands, 30,000 feet Mahogany in the log—Plank, Joist and Boards. 15 gallons Copal Varnish.

## MUSIC TUITION AND BOARD.

MR. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Pianoforte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 2 Milk-street, or at his house in Leverett-Place, Green-street, West Boston, where a few young Ladies can be accommodated with Board, and have the use of his Pianoforte.

## CROCKERY AND GLASS WARE.

ISAAC H. PARKER, No. 6, Central Street, has for sale, received by the Jessie, from Liverpool, 60 packages of Earthen Ware, consisting of Blue painted Edged & C. C. Plates, Twiflers & Mugs, Mugs, Jugs, Bowls, Chambers, Teas, Dishes, Nappies, printed and painted Tea Ware, and Assorted Crates ordered for the country trade.

Also, a good assortment of Glass Ware on favorable terms.

## Brown's Philosophy of the Human Mind.

NOW in the Press of Flag & Gould, Andover, and will be published with all possible despatch. It is sufficient to say in commendation of this valuable work, that many of the first literary characters in New-England have encouraged its publication by their subscriptions.

Persons holding subscription papers are requested to return them to the subscriber, before the 1st of January next.

Andover, Nov. 10, 1821. M. NEWMAN.

THE subscribers having been appointed by the Hon. Wilkes Wood, Esq. Judge of Probate, for the county of Plymouth, Commissioners to receive and examine the claims of the several creditors to the estate of HARRIET CURTIS, late of North Bridgewater, in said county, Yeoman, deceased, represented insolvent; hereby give notice that six months are allowed by said Judge of Probate, for the Commissioners to receive and examine the claims of the creditors of the said deceased. And that they will attend that service on the second Saturday of December, January, February, and May next, at the house of Nehemiah Lincoln, in said North Bridgewater, from 1 to 6 o'clock P. M.

EPHRAIM KINGMAN, & Commrs.

NORTH BRIDGEWATER, Nov. 22, 1821. 48\*

NOTICE is hereby given, that the subscriber has been duly appointed administrator to the estate of LUKE REED, late of Woburn, in the county of Middlesex, Yeoman, deceased, intestate, and has taken upon himself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of the said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to

MARY REED, Administratrix.

Woburn, Nov. 13, 1821. 48\*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator to the estate of BENJAMIN THAYER, late of Weymouth, in the county of Norfolk, Cordwainer, deceased, and has taken upon himself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of the said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to

BAILEY WHITE, Administrator.

Weymouth, Nov. 24, 1821.

## WILSON'S LIFE.

PERSONS holding Subscription papers for the life of Capt. JAMES WILSON, are requested to return them to the publisher, No. 14, Newbury-St. or to the Book-Store of Munroe & Francis.

Nov. 24.

## GEOGRAPHY MADE EASY.

JUST published by RICHARDSON & LORD, A NEW SCHOOL GEOGRAPHY, on an IMPROVED PLAN, and accompanied with an ATLAS, adapted to the work. By JEDIDIAH MORSE, D.D. and SIMEON EDWARDS MORSE, A. M. Price of the Geography 87 cents, the Atlas 75 cents, coloured.

The aim of the Authors of this work has been to give such a view of Geography as will leave a deep and abiding impression on the mind. For this purpose, each Continent is introduced by describing all the great outlines—the mountain lines—the river lines—and other grand features. The principal points being thus fixed in the mind, the pupil is then led to a particular view of each country. In this part of the work, instead of a dry catalogue of names, thrown together without reference to any order, a connected view is given of each country;—such a view as is calculated to make the study interesting, and at the same time to leave durable impressions. The Work concludes with General Views, containing much valuable information on a great variety of interesting subjects, and calculated, by obliging the student to go over the world again and again for different purposes, to fix all the important facts more firmly in his memory. The difference, both as it regards pleasure and profit, between the study of Geography on this plan, and the common method, can only be felt by those who have experienced both.

The present Edition of this Geography has been prepared with great labour & much study. Every sentence of it was sent to the press in manuscript.

To show the value of the whole in the estimation of several much respected gentlemen, who have examined it, we annex the following notices.

From the Boston Recorder of Sept. 29, 1821.

"Much is promised in this delineation of the Author's plan—but not more than is fulfilled. After referring to various parts of the work for our own satisfaction, as to the fidelity of the execution, we can say with confidence, that the reasonable expectations of the public will not be disappointed.

They will find the proposed arrangement preserved—the important facts stated with great simplicity—and nothing inserted which could be omitted without detracting from the value of the work.

"What has ever seemed to us a great deficiency in one of the most popular school Geographies now in use, is here supplied—viz. a description of bays, rivers, &c. It has been thought by some better to leave the scholar to settle these points wholly by maps, without reference to book—but we do not believe the opinion correct, any more than we believe the best method of learning much to be, throwing away the staff. Maps are useful—and even indispensable—but verbal descriptions are equally so.

"In another and very important point of view this work may fairly claim the superiority over all others of the kind, that have fallen under our observation—we allude to its accurate delineation of the moral and religious character of the nations, together with its condensed, but distinct statement of the variety and extent of means necessary in operation to bring the whole world into subjection to Christ. At the present period, information of this kind is essential to the perfection of any system of Geography. Every passing day increases its interest; and it will not be long before the religious features of the earth, will command the attention of the Geographer, as a primary, rather than a secondary object.

"We were pleased to observe on the Map of the United States, in the Atlas, accompanying the Work, the Missionary Stations of France and not distinctly noticed. And most of the considerable Missionary Stations in the Old World, are found mentioned on the Maps of the several countries, so far as their size would permit.

"The Atlas is very handsomely executed. It is on a scale somewhat larger than is usual in Atlases designed to accompany so small a Work.

"Though the Work is professedly a new abridgement of the large Work by the same authors, yet 'in truth it has as much claim to the character of an original production, as any Geography whatever.' Every sentence of it was sent to the press in manuscript.—It is evident 'the result of much labour and study,' and deserves to be patronized by the public, for the well digested mass of information it furnishes on all the common topics of the Geographer, and particularly for the light it throws on the moral condition of mankind.

Having examined, as extensively as our engagements would permit, 'A new Abridgement of the American Universal Geography,' by JEDIDIAH MORSE, D.D. and SIMEON EDWARDS MORSE, A. M. we have no hesitation in saying, that we think it possesses great merit. With a labour which Authors rarely bestow on new editions, the Work appears to have been entirely re-written, and that with much care and ability. The simplicity and brevity of its style—the various and interesting matter which it contains—and the excellence of its arrangement, must make it very valuable not only as a school-book for youth, but as a convenient manual for occasional use to men of reading. The System of Questions running through the Work, and the General View, at close, must greatly increase its usefulness to learners in Geography. The Map of the United States, which is given as a specimen of the proposed Atlas, is executed in a superior style of workmanship.

Theological Seminary, L. WOODS, Andover, July 19, 1821. J. MURDOCK.

From the Rev. J. L. Blake, Preceptor of an Academy at Concord, N. H.

Having paid as much attention to the New Abridgement of Morse's Universal Geography as to other engagements would admit, I now inform you that in my opinion, it is a work possessing peculiar merit. I say peculiar merit, because it unites, in the same volume, the essential advantages of an original plan, and of the more modern mode of teaching elementary Geography from the use of maps. The work being completely renovated, must commend itself much to the former patrons, and by the addition of the General Views and Questions secure to itself many new ones. The facts also so far as my means of information extend seem to have been drawn from the most reliable sources of geographical knowledge; and the Atlas is unquestionably one of the very best ever published in this country. I would not be thought as undervaluing the respective merits of other geographical works now much in use, some of which are deservedly popular.—I would make no particular comparison—considering, however, that every judicious attempt to facilitate the acquisition of geographical knowledge is deserving public patronage and public commendation. Your obt. servt., J. L. BLAKE.

Another testimony in favor of this publication is that of Gideon Hawley Esq. late Superintendent of the public Schools throughout the State of New York, has recommended it for general introduction and use. And the following letter to the Senior Author, from the Superintendent, and Secretary of State, of the State of New York, is considered sufficient to establish the character of the Work.

Rev. and Dear Sir, Albany, Sept. 29, 1821.

I acknowledge with much pleasure the receipt of your 'New Abridgement of the American Universal Geography,' and the Atlas intended as a companion to the work—having devoted some time to the examination of both, I feel enabled to pronounce upon their respective merits. Viewing them as works intended for the use of our Seminaries of Education, I consider them well adapted for that object, and deserving of public attention. The Geography in its abridged form, while it is calculated to instruct, will not fatigue the mind of the youthful learner, but prepares him for the reception of treatises more enlarged and extensive in their details.—Students should first be furnished with general ideas, and as they advance to maturity, the intellect becomes strengthened and fitted for more important and useful studies. The Atlas will fix upon the memory, by sensible objects the boundaries and situation of different States and Empires, and will enable the Student while reading their description, and history, to apply them more accurately to the Map lying before him—I shall be pleased in learning that these works are introduced into our schools, and that the labor you have bestowed upon them will be abundantly repaid by the harvest of usefulness they shall produce. Your most obedient servant, Rev. J. MORSE, D. D. J. V. N. YATES.

From the Rev. Wm. Jenks, Boston.

In the twenty second edition of 'Geography made Easy,' by the Rev. Dr. Morse and his Son, it may be said, without instituting invidious comparisons that the alterations have much improved the Work. The arrangement of subjects is more scientific and lucid—the matter is more condensed and represented in a more striking light than before. New matter is introduced, and especially of that kind, which most deeply interests the Christian philanthropist. It is accommodated with questions for the ease of an instructor, and the guidance of a pupil. And the information being regularly sent anew by 'General Views,' &c. &c. made the subject of distinct enquiry, it is rendered more difficult for a pupil to fail of retaining it.

The Atlas accompanying the Work, besides other very useful Maps, contains one of the United States and their adjacent territories, which deserves commendation. It exhibits the course of the Missouri and extends to the Pacific Ocean, embodying the geographical information derived from the important tour of Messrs. Lewis & Clarke.

On the whole it is an exceedingly valuable Compend and as such is recommended to the use of families and instructors by WILLIAM JENKS.

The publishers have prepared an ATLAS, consisting of eight MAPS, to accompany the Work. They are executed in a style of engraving, superior to what is common in Works of the same kind. The Map of the United States embraces all the new boundaries, and the country to the Pacific.